

BLACK BOOK OF CONSCIENCE:

OR,
Gods High Court of Justice
in the SOUL.

Wherein, the Truth and Sincerity, the Deceit
and Hypocrisie of every mans Heart and
Wayes, is judged and discovered
by their Consciences.

Very seasonable for these Times, wherein
wicked men, under pretence of Liberty
of Conscience, take liberty to
sin and Blaspheme.

The 29. Edition. By Andrew Jones.

*The heart is deceitful above all things,
ravenously wicked, who can know it? I the Lord search
the heart, I try the reins, even to give every man
according to his wayes and according to the fruit of
his doings, Jer. 17. 9.*

*Unto the pure all things are pure, but to them that
are defiled and unbelieving, is nothing pure; but even
their Minde and Conscience is defiled, Tit. 1. 15.*

Take heed to your selves what Conscience you have,
For Conscience will damn and Conscience will save.

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Little S. Bartholomewes Church in the Strand 1666.





The Black Book of CONSCIENCE

Revel. 20. 12.

And I saw the Dead small and great stand before God : and the Books were opened : And another Book was opened : which is the Book of Life, and the dead were judged of those things which were written in the Books, according to their works.

As there are several Books of God, which he hath written for the good of all the Children of men ; so there are two special Books, by which the Lord will proceed in judgement against all the sons and daughters of men. The Books which God hath given to the children of men for their use and comfort of salvation, are these First, and chiefly, the Books of the Old and New Testament : wherein Iesus Christ in

the Office, King, Priest, and Prophet,
so to rule and guide us by his Spirit in our
hearts, is made known and declared unto us.
And herein likewise is set down how every
one of us ought to live, and demean himself in
this present world, with several fearful exam-
ples of Gods heavy judgements against wicked
& notorious sinners, in drowning the old world
for their sins & wickedness, as you may see in
the first of Genesis. So likewise, in destroying
Sodom & Gomorrah by fire from heaven, Gen
19. 24. 25. And the Lord rained upon Sodom and
Gomorrah Fire and Brimstone, and overthrew
those Cities, and all their inhabitants. With sun-
dry other fearful examples of Gods heavy
wrath & indignation, both against sin & sinners,
in general, and in particular: All which as St.
Iude saith in his Epistle, are set forth for our
examples, suffering the vengeance of the eter-
nal fire. Not for our examples, that we should
do as they did; but that we should be afraid to
do as they did, to commit such sins, lest the Lord
lay upon us such, or more heavier weights of
wrath and vengeance.

So likewise in the Book of the Scripture, is
set forth the blessed and happy estate and condi-
tion of all the good, both in this life, and in the
life to come; as you may see, Psal. 1. and Psal. 15
and Psal. 29. The Godly man shall be delivered
from

of Conscience

from the snare of the Fowler, and from the net some Pestilence. And because he hath made the Lord his refuge, there shall no evil befall him. So he shall give his Angels charge over him, for to keep him in all his wayes, *Mor. 20, 21.* The joyes that are prepared for the goodly, and the eternal torments that are appointed for the wicked, are here likewise set forth in the Book of the Scripture, as you may see, *Mat. 15. 34. 41.* O the Goodly, Come ye blessed of my Father (saith Christ) inherit the Kingdom prepared for you, from the beginning of the world. But to the Ungodly, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

Another great Book of God, is the book of the Creatures, containing those mighty works both of the Creation and Providence, wherein the Almighty is, Power, and Counsell of God are so plainly written, that he that can may read and see it: For as the Apostle saith *Rom. 1. 20.* The invisible things of him from the creation of the world are clearly seen; Being understood (saith the Apostl.) by the things that are made, even his eternal power and God-head, so that they are without excuse. Who but an Almighty God could out of nothing creat all things, & being created rule & govern all things: As David saith, It is nothing but the Almighty Power & Providence of God that bears up the

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Earth, and upholds the foundation thereof. And this Book even the very Heathens, who know not God in his word, who never heard of Jesus Christ or salvation, are acquainted with, they (I say) by seeing and reading the mighty works of God in the world, do confess & say, Merily there is a God; and none but a God could create these glorious creatures, the Sun, Moon, and Stars.

So likewise there are two special Books, by which God will judge all the sons and daughters of men at the last. And these are, first, the book of his Remembrance written by himself; wherein the lives of all men, yea, their very thoughts are recorded, as David saith, Psal. 94. 11. The Lord knoweth the thoughts of men that they are vanity. And Psal. 139. 1, 2, 3, 4. saith David O Lord thou hast searched me, and known me, thou knowest my down-sitting and my up-rising; thou understandest my thoughts afar off. Thou compassedst my path and my lying down & art acquainted with all my wayes. there is not a word in my mouth, but thou O Lord knowest it altogether. And although the heart of man, as Jeremiah saith, Jer. 17. 9, 10. is deceitful above all things, yet God doth exactly know every turning and corner thereof: I the Lord know the heart (saith he) I try therein. There is nothing can be hid from his eternal all-seeing eye.

And

of Conscience

And then secondly, there is the Book of Conscience, in which is exactly written all our actions, thoughts, words, and deeds; and according to this Book of Conscience, and what is therein written, will the Lord proceed in judgement; and every mans conscience shall be his own Judge. Saith God what hast thou done? How hast thou lived in the world? Why, thus and thus have I lived, saith Conscience. Conscience will then speak the truth, and nothing but the truth. O Lord (saith a wicked mans Conscience) I have dishonoured thy Name, I have abused thy grace and mercy, in turning it into wantonness. I have abused thy creatures, by wasteful & riotous spending, to please and satisfy my Lust, saith the Prodigal mans conscience. And by chambering and wantonness, by gaming and dicing away my precious time, with the lascivious and voluptuous mans conscience. Thou gavest me times and seasons of grace & mercy, and many precious opportunities, & soul advantages, whereby I might have wrought out my own salvation with fear and trembling, and as St. Peter saith I might have made my calling and election sure to my own soul; but instead of working out my own salvation with fear & trembling, and in making my calling and election sure, I have wrought out my own damnation, with all either fear or

and made my self sure of eternal & ever-
lasting wrath and condemnation, faith meer
moral, formal, and prophane Christians Con-
sciences. Ah Lord (saith the dissembling Hy-
pocrites Conscience) I have been but an out-
side Christian; I have gone to Church but on-
ly as Dogs do, for fashion sake, and to be look-
ed upon, and esteemed among my neighbours. I
have made a shew indeed and pretence of Reli-
gion and Holyness, but it hath been but a meer
shew; I have altogether denied the power and
practice of it in my life and conversation, as it
is Tit. 1. 16. They profess that they know God,
but in works they deny him; being abominable &
disobedient, and to every good work reprobate.
And why so, because as he saith in the 15. ver.
Their mindes and consciences are defiled. Ah, my
Conscience told me several times, that I was
but an hypocrite, a meer painted sepulchre, faire
without, but foul within: O but I would not
hear Conscience then, but sleighted & neglected
him; Ah, but now my Conscience makes me
hear him whether I will or no. Therefore Lord
do with me what thou pleasest; true & righte-
ous art thou in all thy dealings towards me, be
they ever so harsh, they are but the just reward
of my iniquities. And saith the Covetous mans
Conscience; and the griping, cruel, extorting
unlawfull Consciences, Lord, I confess I have
been

been a covetous wretch, but I have covet-
ed after heaven; it hath been my whole trade &
business to cozen and cheat others and to grime
and grinde the face of the poor, and all that I
could to undo others: But alas for me, what
have I done? I have quite and clean undone
my own soul, & that to all eternity: I have been
very cruel and unmerciful to others; I should
not forgive my poor brethren in the least, O
Lord I deserve no mercy at thy hands, the
hottest place in Hell will be too cold for me.

What have you done with all your wealth,
(saith God to rich men) all those great Estates
and Possessions which I lent to you, or rather
intrusted you with as stewards, how have you
improved them? what of the have you laid out
or lent to me again, in relieving my poor mem-
bers? What good have you gotten to your own
souls by them? Have you laid up any thing in
store for eternal life? O no, saith Conscience,
I have not, Lord I have not: But this I have
done, I have treasured up wrath against the day
of wrath. My gold and my silver is rusted, my
riches are corrupted, and my garments moth-
eaten, as St. James saith, Jam. 5. 12, 13, 14.
My gold and my silver is cankered, and the rust of
them is now a witness against me to condemn
me, & eats my flesh as it were fire. And now also
behold the hire of the laborers which have reap-

my Field which I kept back by fraud
 and the cries of them which have reap-
 ed are entred into the Ears of the Lord of
 Sabbathes: I have lived in pleasure on the
 Earth, and been wanton, and I have nourish-
 ed my heart as in the day of slaughter. I told
 you (saith Conscience) that for all your Plea-
 sures, and for all your Riches, and for all your
 Comforts & Delight, you must come to judge-
 ment, and give an account to God for all your
 actions, & for all your Wealth: and how and
 which way you spent every penny that he lent
 you: did I not tell you saith conscience: True
 it is, my Conscience told me; but I slighted
 Conscience as a thing of no value or account.
 O miserable man that I was, to slight this
 good voice of Conscience! Woe unto me! my
 punishment is lessthen mine iniquities deserbe.
 Thou, and thus, will mens Consciences deal
 with them before the Lord.

When Peter had denied his Lord and Master,
 his Conscience l t him alone once, yea, twice;
 but the third time the Cock crew, and Peters
 Heart smote him for what he had done; and he
 went forth and wept bitterly. Peter did not go
 about to stop the mouth of Conscience, as
 Judas did, and so hanged himself: no, Peter, he
 closed with the voice of his Conscience, and so
 by his true and unfeigned repentance obtained

So likewise David when the prophet Nathan (in 2 Sam. 12. 13.) had by the Parable of the Ewe-lamb shewed David the evil of his sin, presently David was convinced in his Conscience of the horridness of his great sins: And David said unto Nathan, I have sinned against the Lord Have mercy upon me (saith David, Psal. 51. the Psalm of Repentance) according to thy loving kindness: According to the multitude of thy tender mercies blot out my transgressions. Wash me thorowly from mine iniquity, and cleanse me from my sin For I acknowledge my transgressions and my sin is before me. Against thee, even thee onely have I sinned, and done this evil in thy sight. David had a very tender Conscience, for when he did but cut off Sauls skirt, his heart smote him, his Conscience accused him, as you may see, 1 Sam 24.5. O but how many wicked men are there now, whose Consciences tells them over & over, again & again of their sins, and yet for all that they stop their ears against Conscience. How many times doth the braute Drunkards Conscience, the prophain Swearers, & the Sabbath-breakers Consciences, tell them of their sins: and yet notwithstanding for all the checks of Conscience, they will go on in their sins, and fill up the measures of their iniquities: and so makes Conscience to fill up his black scroll of Indictments against them.

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whereby they are everlastingly condemned: O if men would but be convinced in their Consciences of the evil of their wayes, when their Consciences tell them of it; how many thousands might be brought home by repentance to life eternal, who now run head-long to the pit of destruction: I am perswaded, that many who cozen and cheat by undermining and over-selling, by using false and light weights and measures, cannot chuse but meet with many checks from their Consciences: and O that men would be convinced of this evil.

Hear this, O ye that swallow up the needy by false weights and measures: O be convinced in thy Conscience! Make Conscience thy friend now by forsaking thy evil practices, lest Conscience prove thy foe to torment thee for ever. But men now adayes, instead of being convinced in their Consciences of the evil of their wayes, are not ashamed to commit all manner of abominations, & that with greedines; and then lay all the blame upon their poor Consciences: And why so? It was my Conscience say they: as many of our cursed Diabolical Rancers, Quakers, and notorious wicked Libertines in these our dayes, have laid all their impieties & horrid blasphemies upon their Consciences. Ask them but the reason why they deny Christ and the Scripture, & cast off Ordinances, and the

the Ministry of Christ, and live as they
and refuse subjection to Magistrates, and in
their actions become worse then beasts : Why
they do hold such damnable and devilish opini-
ons both against God and Christ ; yea, against
humanity it self : Ask them the reason of these
things, and what do they say ? It is from the
Light within us ; it is the liberty of our Con-
sciences; and have we not fought for Liberty of
Conscience ? Ah cursed wretches, the Light
within you is darkness ! Is this the liberty of
thy Conscience ? No, no, this is the liberty of
thy Lusts, and the delusions of the Devil: thou
hast seared thy Conscience with a hot iron; but
yet at last, thy Conscience, though thou hast de-
filed it never so much, will put he saddle upon
the right horse, and charge thee home with all
the blame. Is liberty of Conscience a liberty
to sin ? No, God forbid : Shall we sin (saith St.
Paul Rom. 6. 1) that grace may abound ? No. God
forbid. I dare not (saith a gracious heart) my
Conscience tells me I must not. How shall I
(saith Joseph, Gen. 39. 9.) do this great wickedness
and sin against God ? The grace of God saith the
Apostle, Tit. 2. 11) that brings salvation, teacheth
men to deny Ungodliness and worldly Lusts, and
to live soberly, righteously, and godly in this pre-
sent world : And not to live as we live, which is
a sign of no grace at all.

A truly tender Conscience will be very tender of committing sin, and will have a circumspet care over himself how he walks, and how he lives, that so the name of God and of Christ be not blasphemed: but in these last and worst of times, wherein men as St. Paul saith, make shipwrack of Faith and a good Conscience: men have not minded this at all, but have taken a full liberty to commit all manner of sins. And I pray God that this sin be not charged upon those, who instead of restraining men from sin, & punishing them for sin, have tolerated them to sin, if not countenanced them in sin. But let men take heed how they sin; because grace abounds. For saith the Apostle, Heb. 10. 26, 27. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin: but a certain fearful looking for of judgement, and fiery indignation from the Lord. For the wrath of God (Rom. 1. 18.) is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth of God in unrighteousness. Read these two texts, & tremble all ye that take the liberty to sin, because grace of God hath abounded. How will ye be able to look either God or Conscience in the face, certainly you will be never able to do it, unless you repent: for if men will sin willingly, notwithstanding all their checks of conscience, they

their consciences will condemn them irre-
parably before the Lord. For certain it is, there is
a Conscience in every man, that sees, and ob-
serves, and takes notice of all thy wayes, and
will kepe a just account of them; & so be a wit-
ness either for, or against the soul at the day of
Judgement. What was it that made the Apo-
stles so joyful in all their troubles & persecu-
tions; was it not the witness of their Conscien-
ces? see 2 Cor. 1. 12. Our rejoycing is this, (saith
St. Paul) the testimony of our conscience. What
was it made Paul and Silas sing in prison for
joy, was it not that their conscience told them,
they were happy and blessed men, notwithstand-
ing all their sufferings and reproaches.

Now what conscience is, I shall briefly shew
you, and so conclude; Conscience is a thing with
which God endued the Soul of man by creation,
and is for our comfort, if we live well as we ought
to do, but will be a dreadful terror to all those
that live & dye in their sins. For this conscience
was in Adam before his fall, though not as a
condemner till his fall: For where there is no
sin, what needeth an accuser? So long as Adam
kept the commands of God, there was no cause
for Conscience to condemne him; but as soon
as ever Adam transgressed, his Conscience flew
in his face, which made him fly from the face
of God, as you may see, Gen. 3. 7, 8. The eyes of
them

their hearts were opened: their Consciences accused them, and they hid themselves. And this Conscience is onely in Men and Women, for brute beasts wanting reason, are not capable of Conscience; and the beasts when they dye, there is an end of them: but it is not so with men, for Conscience in man followeth the man further then the Grave; for if men might bury their Consciences with them in their Graves, they might be happy, notwithstanding all their abuses of Conscience: for man oftentimes against all reason, equity, or conscience, doth worse then the worst of beasts. And this Conscience keepeth his Court in the Heart, and there sits upon the life or death of the Soul; & according as he finds every ones work, so doth he pass sentence of condemnation or absolution: for there is no bribing of Conscience, Conscience will speak the truth of every mans ways before the Lord, be they good or be they evil. If our hearts condemn us (saith St. 1 John, John 2. 10.) God is greater then our heart, that is our Conscience.

And God hath given this power to Conscience because men should have no plea of excuse before the Lord. It was not Pilates washing of his hands, & saying I am guiltless of the blood of this just man, that could wash away the guilt of Christs blood from his Conscience: Pilates Conscience told him, that Christ was a just man

man; and that he saw no cause of death in him at all; Luke 23. 23. and yet cursed Pilate, contrary to the light of his own Conscience, delivered the Lord of life into the hands of bloody men to be crucified; and so brought the guilt of Christs blood upon his own soul.

He that will not endure Conscience to reprove him for his sins, certainly he loves to go to hell without controul: & he that will not endure Conscience to tell him of his sins here, shall whether he will or no, suffer sufficient torment for his sins hereafter: For an evil conscience is a hell to the soul here, and shall be the hell of hells hereafter.

Now then, if there be such a thing in man as Conscience, & that this conscience shall either justify or condemn us; then let every man take heed how he orders his conversation in the world: Do not give leave to your selves to think, say, or do any thing, but what you are willing to own before the Lord at the last day. Therefore let every one of us so think, and so speak, & so do, that we may not have a Conscience to condemn us; But let us live as they that expect to have conscience witnesses for them before the Lord, that with godly sincerity they have laid their conversation in this world. But what multitudes are there in the world, that live as if there were no Conscience at all, nei-

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God nor Devil, neither Heaven nor Hell: whose God is their belly, & whose end is destruction, (as St. Paul saith, Phil. 3. 19,) Who declare their sin as Sodom & hide it not: Wo unto them (saith the Lord) they have rewarded evil to themselves, Isa. 3. 9. This may be said of thousands among us whose Countenances testifie against them; their wanton Carriages, painted Faces, naked Breasts, powdered Locks, & other antick Fashions, testifie against thousands both of men and women, that they do little minde this great truth; that Conscience can, and will declare all their doings to God. Proud Haman, drunken Nabals, and whozing Jezabel, declare their sin as Sodom, and hide it not; and as for Conscience the y turn him off: But let these miserable wretches know this, as the Prophet saith, Wo unto them who have rewarded evil unto themselves. They have made a long black bloody bill for Conscience to open against them at the last day of the term of their lives, as soon as ever their souls are departed from their bodies, sentence shall be passed against them, according to the light and testimony of their own Conscience.

Seeing then Conscience will give testimony of every ones ways, let us not sleight Conscience, let us not stop the mouth of Conscience, lest Conscience can and will speak, and tell

us what we are. Many there be that go about
to stop the mouth of Conscience, when Conscience
deals plainly with them, & tells them of
their sins; & they cannot endure to bear of
that! but remember the miserable end of Judas
what said Judas his Conscience to him: Thou
hast betrayed thy Lord and Master for a little
silver, Ah covetous wretch! But could Judas
his silver stop the mouth of his Conscience?
No, Judas his Conscience so terrified him that
he hung in his money again, and so went and
hanged himself.

So likewise, remember the fearful estate of
Spirs, & many others, whose Consciences made
them to possess the wrath of God here on earth.
A wounded spirit (saith Solomon. Prov. 8. 14.)
who can bear? A tormenting and condemning
Conscience who can endure? & there is no re-
sisting of Conscience, it is Gods Vicegerent
in the soul. When Conscience speaks threat-
ning language to many for such and such sins,
they seek to turn Conscience out of doors: but
because they cannot possibly do this, they strive
to stop his mouth by running willfully into
sin; like men that desperately give up their
Souls to the Devil, and so make shipwreck of
Faith, Conscience, Soul, and all, for ever: and
then follow us (as we have seen by woeful experi-
ence) self-murdering, self-hanging, drowning, or

beginning, or some such like accursed ends. Remember this all ye that forget God, and make no conscience of your wayes, you undermine your own salvation. Many men deal with Conscience as Felix did with Paul. Acts 24.25. they will hear Conscience so long as he speaks good; but when Conscience tells them thoroughly of their sins, their darling sins, then they have enough of Conscience, and so put him off till they be better at leisure.

When there was no king in Israel, every man did what was good in his own eyes; so where there is no Conscience alive in the soul, men live as they list: but yet so, all this, Conscience will speak home at last. If thou art a drunkard, or an adulterer, or an unjust dealer, or whatsoever sin it is thou art guilty of, Conscience will make it known: and if at last Conscience both condemn, thou shalt never be saved: but on the contrary, though men and devils say thou art an Hypocrite, or the like, yet if thou hast the testimony of thy Conscience, God will own thee as just and righteous. One dram of the peace of conscience is worth a thousand worlds. What would the damned in hell give for a little of this lasting joy, this peace which passeth all understanding, the want of which is hell, yea worse then hell.

Think upon this, O ye great ones of the world,

of Conscience.

world, who live in pleasure: Remember that there is a Conscience, and that there is a God: that thou hast a precious & immortal Soul, which if thy Conscience witness against, shall be thrown into hell. You that eat the fat and swart of the earth, and drink wine in bowls, and clothe your selves in silks, remember this; that Conscience takes notice of all thy ways, of the pride of thy heart, of the vanity of thy life, and setteth all down in his Black Book. You that like the Parrot in Prov. 7. cry, Let us take our fill of love and pleasure: Consider, that all these things must have an end; when all is done, the Bell must toll, and you must dance after Deaths pipe, who are now slugging and sleeping your selves in worldly Pleasures and Delights. O if God should say to any, Soul of you, as he did to the rich Fool, in Luke 12. 20. This Night shall thy Soul be required of thee; it shall little advantage you then to weep and cry, O that I were out of these Eternal and Eternal Flames! O that I had hearkened when time was, to the voice of Christ and my own Conscience.

The Sighs and Groans of dying men are often very sad: but the Cries & Groans of the Damned in Hell, can never be imagined or expressed. Consider this, you that sin away Conscience, that quaff & drink away Conscience,

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ence, accompanying one another in sin; take heed you be not found one day to weep over one anothers backs in hell. Certainly whole coachfulls of Gallants will be tumbled down to hell: God shall awaken your sleepe dead consciences before you go hence & be no more seen. What pittie is it that persons that bears the image of God, & are as it were in outward Glozy and Beauty, Gods aboue others: what pittie is it that such beauty should come to be embraced by ugly loathsome Devils in Hell. Thousands there are, that court and sport, pin and paint away their time, whose end is to be burned, & shall at last perish in hell. Fruitles Fig-trees they are that bear nothing but leaves: Cut them down (saith God) and cast them into the fire. To perish in a prison or on a dunghil is nothing; to dye for want of food is nothing: Lazarus did so, whilst Dives with his delicious fare dyed on his Bed of down, and was cast into hell. You that lie upon beds of Iboze, & have your hangings of Red-work, if you get not Christ & a god Conscience, Hell shall be your fare, and Devils your companions, to torment you forever: And who shall be able to stand in the day of the Lords wrath? And, who can dwell with everlasting burnings?

Companions in Sin, shall be companions in Hell: and those who can sport and play one with

of Conscience.

with another, shall in hell drag & torment one another, and curse the day that ever they saw one another; and cry out one to another, What miserable Wretches were we, to lose the Heaven of heavens for a little vain delight; the love & favour of God, for the love & favour of wicked companions, in whose presence we more delighted, then in the everlasting love of God, whose pleasures are pleasures for evermore. What profiteth it now, that we have had our Wine and our Musick, our fill & our full of earthly Delights; O wretched creatures that we are, who shall deliver us from this dying death, these miserable torments: Who unto us, we have rewarded evil to our own souls, we are banished forever from the presence of the Lord, and have utterly lost that inward peace of Conscience; the want whereof addeth torment to our torments, and maketh us in our misery more exceeding miserable.

Now the Lord give every one of us this Grace this Joy: which that we may all have; The Peace of God, which passeth all understanding keep our hearts and minds in the love & knowledge of Jesus Christ: And the Blood of Christ wash & purge our Consciences from dead works, that we may serve the living God. Which that we may do: The Grace of our Lord Jesus Christ be with us all. Amen.

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7 NO 61

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